

CervoMed Inc CRVO under CEO John Alam



6		H	T	T		3	2	2		7
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		H	H	H		3	3	3		9
2		H	T	T		3	2	2		7
1		H	T	T		3	2	2		7

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME
 Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and
 - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- is **determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- **curbs** evil and
- **further**s good, And thereby
- **obeys** the benevolent will of heaven.

The sun in heaven **above**,

shedding light over everything on earth,

is **the image** of possession on a grand scale.

But a possession of this sort must be **administered properly**.

The sun brings both evil and good into the light of day.

Man

- **must combat and curb the evil, and**
- **must favor and promote the good.**

Only in this way does he fulfill the benevolent will of God,

who desires

- **only good and**
- **not evil.**

THE LINES

Nine in the third place means:

A prince offers it to the Son of Heaven.

A petty man cannot do this.

1. **A magnanimous, liberal - minded man**

- should not regard what he possesses as his exclusive personal property, but
- should place it at the disposal of the ruler or of the people at large.

In so doing,

- he takes the right attitude toward his possession,
- which as private property can never endure.

2. A petty man is incapable of this.

He is **harmed** by great possessions, because instead of **sacrificing** them, he would **keep them** for himself. 3

MOVING HEXAGRAM

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME
Below TUI THE JOYOUS, LAKE

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.

Furthermore,

- Li is the second daughter and
 - Tui the youngest daughter, and
- although

they live in the same house
they belong, to **different men**;
hence **their wills**

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
 - estrangement
- they cannot carry out a great undertaking in common;
their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely,
for that would only increase the existing opposition;
instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,
because
the situation is such that
the opposition does not preclude all agreement.

In general,
opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,
bring about the creation and reproduction of life.

In the world of visible things,
the principle of opposites makes possible
the differentiation by categories
through which order is brought into the world.

THE IMAGE

Above, fire,
below, the lake:
The image of OPPOSITION.
Thus amid all fellowship
The superior man retains his individuality.

The two elements, fire and water,
never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity
through intercourse or community of interests with persons of another sort;
regardless of all commingling,
- he will always preserve his individuality.